

WESLEYAN METHODIST.

Official Organ of the
WESLEYAN METHODIST CONNECTION (or Church)
OF AMERICA.

Rev. F. A. BUTTERFIELD, Editor,
330 East Onondaga St., Syracuse, N. Y.

Letters for the Editorial Department and all matter for publication, except advertisements, should be addressed to the Editor.

WESLEYAN METHODIST PUBLISHING ASSOCIATION
E. G. Dietrich, President, 207 W. Water St., Syracuse, N. Y.
E. D. Carpenter, Secretary, Lacona, N. Y.
J. S. Willett, Treasurer, 330 E. Onondaga St., Syracuse, N. Y.

All business communications should be addressed to
REV. J. S. WILLETT, Agent,
330 East Onondaga St., Syracuse, N. Y.

SUBSCRIPTION PRICE—Postage Paid....\$1.75 Per Year.

AGENTS—All stationed preachers and evangelists in the Wesleyan Methodist Church are authorized agents.

HOW TO REMIT—By P. O. Money Order, Registered Letter, Bank Draft on New York, or Express Money Order, and always make payable to the order of J. S. Willett, Treas.

CHANGE OF ADDRESS—Give both your old and new address when you desire a change.

Maintained by and in the interest of the Wesleyan Methodist Connection (or Church) of America.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, (authorized August 30, 1918).

Entered at the Post Office at Syracuse, N. Y., as second class matter.

In Memory of Mrs. Nellie Paine Butterfield.

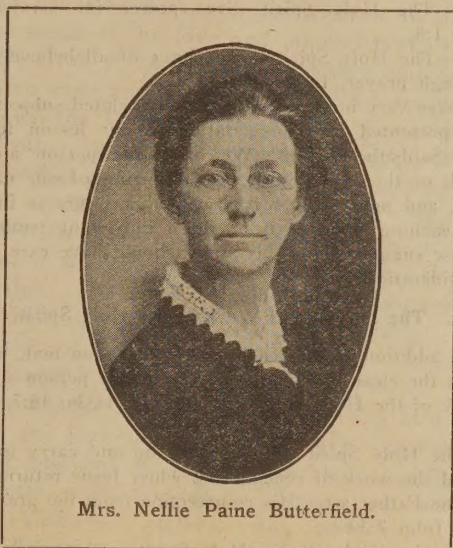
Almost like a lightning flash from a clear sky came the shock of the news of the death of our esteemed and much loved Editor of the Wesleyan Missionary, Mrs. Nellie Paine Butterfield. It was only Monday, June 16, that she was about the office caring for her work in her usual cheery way and we could hardly make it seem real the next morning, a little after eight o'clock, that her spirit had left the body and the voice would be heard no more. But to some in a lingering sickness, to others in a sudden stroke, the call comes, and it behooves us all to be ready, for "in such an hour as ye think not the Son of Man cometh."

As many of our readers will know, Sister Butterfield had quite a serious sickness some five years ago from which she never fully recovered. But in her frail body there lived a brave and heroic soul that never would acknowledge its limitations physically and up to within twelve hours of death put in its full measure of toil.

What a full day Monday, June 16, was, and how little we apprehended its significance! With the usual cares and duties in the office and home she busied herself, an unusual cheer pervading all she did; then writing a letter to the boys, Paul and Carl, in Iowa, (and what an ideal mother she was with her children!) and then that spirit which has lived and worked in the missionary realm for many years past, spoke to her husband, Brother Butterfield, to close the day with attendance at the Rescue Mission, a few blocks away from the publishing House. Arm-in-arm they walked down the street to attend the meeting, and on the way stopped to post the letter to "the boys," then on to that meeting-house of God where many a soul has wept its way through to Jesus.

A refreshing testimony service with opportunity to witness for Jesus could hardly come her way without moving her soul to expressions of gratitude, and among those who rose to their feet, about nine o'clock P. M., was Sister Butterfield. With unusual fervor and blessing she told of her early conversion when a young girl of sixteen and the definite, radical change that came into her life, and the mighty transforming power of God that made her a "new creature in Christ Jesus".

With deep emotion and blessing she sat down and that burning testimony for Jesus were the last words she uttered. Almost immediately she was stricken with apoplexy and tender hands carried her back to the publishing house, where it was soon seen that the stroke was vital and unless immediate aid could be given the end was not far off. Upon the doctor's advice she was taken at once to the Crouse-Irving Hospital, where all that human hands and hearts could do was done, but her spirit slipped away about eight o'clock Tuesday morning, June 17, without regaining consciousness. "How beautiful to be with God." She died as she hoped to die, "in the harness" to the very last. It was only a few moments of transition from labor to reward.



Mrs. Nellie Paine Butterfield.

How stricken the bereaved husband and motherless children for whom her life had been lived so unselfishly! Who but Jesus and the friends of Jesus could help in an hour like this! How rich, how soothing, how satisfying came thronging through memories' chambers the promise: "Blessed are they that mourn, for they shall be comforted;" and the sustaining hand of God was visibly present with the bereaved ones in this sad but not hopeless hour.

In a general way three wishes had been dropped by Sister Butterfield: First, that when she died she might be buried amidst the scenes of her childhood, at Marengo, Iowa. Second, that Brother Wachtel might speak at the funeral. Third, that Brother and Sister Rich, of Rome, N. Y., who were members of the Wesleyan church there when Brother Butterfield was pastor, might sing. With care and thoughtfulness all these wishes were carried out. The funeral was held in the Wesleyan Methodist Church in Syracuse, of which Brother Knappenberger is pastor and who has been a lifelong friend of the family. Brother and Sister Rich were there to comfort with their hymns; Brother Wachtel in heartfelt words comforted the broken hearts with a message from the Book of books; Brother Dietrich, as chairman of the Book Committee, spoke earnestly and hopefully of her relation to and work in the Church; Sister Clara McLeister, President of the General Woman's Missionary Society, fittingly and appropriately spoke of her work as a mother, a worker in the Church and as Editor of the Wesleyan Missionary; Brother Knappenberger spoke of her strong Christian character and friendship, while the writer closed with a little history of her work at the Publishing House and the high esteem in which her

lovely Christian character was held by all who knew her. We briefly mentioned the following strong characteristics of her life: Her deep convictions, yet tolerant spirit; her consecration as evidenced in her missionary spirit; her fidelity and loyalty to the principles of the Church; her unselfishness in home and public life; her friendliness to all, and her deeply spiritual and religious life. It has been an inspiration to have had so intimate an acquaintanceship with this choice Christian spirit that has permeated so largely the entire Church and whose promotion will come as a distinct loss to every family in the Church. But it is her gain.

After the funeral Wednesday afternoon, at 3:53 Brother Butterfield boarded the train which carried the remains of our sister on the long, sad journey to Marengo, where it would be met and carried with loving, tender hands to its final resting place until Jesus comes.

In the meantime: Do not forget to pray for Brother Butterfield in his great loss and sorrow, and for the children. Remember also Dr. Paine, our heroic missionary in West Africa, and to whom the passing of this loved sister will come as a great blow. Through prayer and otherwise let us bear "one another's burdens." May our God comfort all of their hearts with the healing of His grace.

With our Chairman, Brother Dietrich, we feel that our ranks have been broken and the Church has lost a noble and efficient worker, and we wonder how the ranks will be filled. God buries His workmen but His work goes on, and somewhere down the line He has in waiting the souls upon whom we trust will fall "a double portion of her spirit," and who will bear the missionary cause on their hearts as it was carried by Sister Butterfield. She gave her best to God. Shall we do less?

J. S. Willett, Agent.

A Tribute to Mrs. Nellie P. Butterfield.

As Chairman of the Book Committee I was requested to speak a few words at the funeral of Nellie Paine Butterfield, wife of our Editor, Rev. F. A. Butterfield, and a fellow member of the Band, and to extend sympathy to him and the bereaved children in the great sorrow that has come to them in the loss by death of the wife and mother.

I am sure I voiced the sentiments of the entire Book Committee in expressing our grief and Christian sympathy at this time.

Sister Butterfield was a noble Christian woman and it would seem to us that the Church, and especially the missionary interests, could hardly spare her now. Our heavenly Father, who does all things well, knew best and has taken her to His Heavenly Home to rest forever with her Lord, whom she loved and served so faithfully.

Our ranks have been broken, but it behooves us to close up the ranks and do our best in His service, for God's work must be carried forward till Jesus comes.

E. G. Dietrich, Chairman.

Every President, Every Pastor and Every Layman Should Read This.

By action of the Board Meeting last February, the balance of the deficit due on Marion College from the entire Church, was to be sent down to the churches by the Con-

SUNDAY SCHOOLS.

The Pastor's Place in the Sunday School.

[Read before the Forest City Sunday School Convention, North Carolina Conference, and requested sent to the Wesleyan for publication.]

The pastor sustains a very important relation to the Sunday School, therefore he should be deeply interested in its work. We wish to mention a few reasons why he should be thus interested. First, when a church has a good, live Sunday School there seems to be greater interest in all the other work of the church. When the children and older people are actively engaged in the work of the Sunday School they seem to be more interested in and more regular attendants at the other services. Second, it is through the Sunday School that the majority of the membership of the church comes. The most of our "standbys" in the church today were once scholars in the Sunday School. They were trained there for a life of usefulness. Third, the Sunday School can be made a soul-saving agency. With the right kind of a superintendent and force of teachers there is no reason why many souls should not be saved as a result of their labors. While sometimes there may not be the visible results during the Sunday School hour the Word is finding its way into hearts and will bear fruit afterwards.

As to the pastor's place in the Sunday School we would like to offer a few suggestions.

1. The Discipline provides that the pastor is the general superintendent of the Sunday School work on his charge, therefore he has oversight of this work and should be acquainted with its conditions and always be ready to assist in carrying the work to success.

2. I think the pastor should go hand in hand with his superintendent. They should co-operate in making the Sunday School all that it should be. The superintendent feels encouraged when he knows that the pastor is interested in the welfare of the Sunday School. They can work together in planning special services and arranging programs that will promote the interest of the Sunday School and church work.

3. It is the duty of the pastor to see that the proper kind of literature is being used in the Sunday School. Of course all Wesleyan Methodist Sunday Schools should use Wesleyan Methodist literature.

4. The pastor should be present at the Sunday School hour unless unavoidably kept away. Many a Sunday School is on a drag because the pastor is never present. It looks as if he is not much interested when he does not attend. Sometimes he has the opportunity of reviewing, giving an address on some special subject, or in some way show his interest in and love for the Sunday School.

5. There are differences of opinion as to whether the pastor should teach a class or not, and perhaps this should be more or less optional with the pastor himself. If his time and strength will permit I think there is nothing objectionable, and many times he can accomplish a great deal of good to teach a class. There is usually some class in the School that wants him for its teacher and by complying with their wishes he places himself in a position to be of great help to the members of that class.

6. The pastor should always emphasize the fact that the Sunday School is essentially a part of the church, and that the success of the church largely depends upon the success of the Sunday School. They are inseparably connected. When we can get all the attendants of the church services to attend Sunday School and all of the attendants of the Sunday School to attend church services we will see the entire work move forward with leaps and bounds.

So as pastors let us be ready at all times to lend a helping hand to the Sunday School work. Let us say to its officers and teachers that we are at their service to assist in making the Sunday School one of the most successful arms of our work. "If I walk in the pathway of duty, if I strive all His will to obey, 'twill enhance all the rapture of heaven when I've gone the last mile of the way."

W. C. Lovin.

WESLEYAN YOUNG PEOPLE'S MEETING.

The Baptism With the Holy Spirit: For Cleansing: For Service.

Rev. J. J. Coleman.

Topic for June 29, 1924.

Lesson: Luke 3:15-17; Acts 1:5; 2:1-8, 16-18, 39.

Daily Bible Studies.

M.—The condition and need of cleansing, 1 John 1:7, 8.

T.—The Word an important factor in our cleansing, John 15:1-3.

W.—The baptism with the Spirit, a purifying blessing, Acts 15:8, 9.

T.—The baptism with the Spirit produces immediate response to God's call, Isaiah 6:6-8.

F.—The Holy Spirit gives power for service, Acts 1:8.

S.—The Holy Spirit the heritage of all believers, through prayer, Luke 11:13.

Three very important and closely related subjects are presented for consideration in our lesson for this Sabbath evening. We have, the person and work of the Holy Spirit, the cleansing of our nature, and power for service. The Scripture is full of teaching upon each of these important truths. Those suggested for this study should have careful consideration.

I. The Person and Work of the Holy Spirit.

In addition to the teaching of the lesson text, we have the clear teachings of Jesus on the person and work of the Holy Spirit. Read John 14:26; 16:7, 8, 13.

The Holy Spirit came to take up and carry forward the work of redemption, when Jesus returned to the Father after His resurrection from the grave. See John 7:39.

The baptism with the Holy Spirit as the privilege of all believers was the clear teaching of John the Baptist as recorded in Luke 3:15-17. The words "and with fire" mean in the similitude of fire. Fire purifies the gold or silver, and so frees it from the dross. The baptism with the Spirit likewise purifies the heart of the believer from sin, and makes it a fit place for His abiding presence with us.

While all Christians at the moment of their conversion receive the Holy Spirit, (for "if any man have not the Spirit of Christ, he is none of His," Rom. 8:9,) the baptism of the Spirit is to be sought as a conscious need and privilege, as is divinely provided and promised by our Saviour, Acts 1:5. To the disciples of Jesus this particular promise was fulfilled on the day of Pentecost. They were believers and followers of Christ before this time, but Pentecost made a radical change in their characters, and increased their usefulness a hundred-fold. The devil does not want any young persons to definitely seek the baptism with the Holy Spirit, for it makes them one hundred per cent Christians, and greatly augments the freedom and power of their testimony. But Christ knew how His followers needed this aid, and commands His disciples to "wait for the promise." Acts 1:4.

It is pre-eminently the office of the Holy Spirit to teach and guide us in all the truth pertaining to our spiritual welfare. See John 14:26; 16:13.

Because of our extreme need of His ministry, we are warned to "Grieve not the Holy Spirit," for if He withdraws from us we are left in moral darkness, and can never find our way to God and heaven. Thousands have so persisted in their attitude of rejection, and disregard of His warnings and wooings, that they have no concern, no feeling, no drawing toward God and holiness, and are only kept out of hell by the slender thread of life which hold them here upon the shores of time.

II. The Cleansing of Our Nature.

The corruption of human nature came upon the human family as a consequence of Adam's sin. Read Psalm 51:5; Jer. 17:9; Mark 7:21-23. This explains why "All have sinned, and come short of the glory of God." Rome 3:23. For proof of the truth of this teaching we need only refer to the moral history of the world. Its wickedness has brought repeated judgments from God upon men, and nations, in order to check the on-rushing cur-

rents of sin and wrong, in different places, and in many different periods of time; but still, they flow on. And never were the out-workings of sin in the hearts of men more manifest and persistent than they are now.

The proof is found further in our own moral state and experience. The Psalmist prayed "Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow." Ps. 51:7. The prophet expressed the heart-cry of millions when he exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips," Isaiah 6:5. All who feel the unpleasantness of anger, pride, jealousy, hate, lust, and other forms of sin within, have the proof of inherent impurity, and feel a need of cleansing in order to fitness for heaven, and to have undimmed visions of truth, and sacred unbroken fellowship with God. God could not overlook this dire need of the heart of man in his provisions of an atonement. Read Zechariah 13:1; Eph. 5:25-27; Rev. 7:14.

Because provision for inward, divine cleansing has been made for us, it is worth while that we become deeply awakened to a sense of our need, that we deplore the sinfulness of our nature, and that we pray earnestly to God for purity. In response to prayer, "He shall baptize you with the Holy Ghost and with fire," and the dross of sin will be cleansed away. Responsive to the conscious need, and heart-cry of the prophet, "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Isaiah 6:6, 7.

With the testimony of the Holy Spirit to our inward purity, there is perfect freedom of soul, holy joy, sweet rest and willing response to all the claims of God. It produces the "Here am I" grace.

III. Power for Service, Acts 1:5-8.

There was urgent need of the apostles' testimony, and of the proclamation of the Gospel, but they were unprepared for the service that was so much needed until they were baptized with the Holy Ghost. It is quite evident that they were lacking in spiritual vision, in freedom, in courage, in loyalty, and in holy joy. But Pentecost supplied all these essential elements of power, and under the most adverse influences, they then proceeded in their work with victory. Victorious testimony and service continued with the early church until she became worldly, and then her power waned. A sad neutralization of power prevails to day in consequence of worldliness in so many of our churches. A one hundred per cent Christian life can scarcely be found with any religious denomination, no matter how straight are its doctrinal standards. The same may be said with reference to local churches. Power for service comes only by the baptism with the Holy Ghost. There can be no substitute for this power.

When the Holy Spirit with His work of cleansing and endowment for service is rejected, we must then resort to some form of entertainment to keep up our organization, and gradually drift to some phase of humanitarian activity to maintain a semblance of Christian service. But the power of the Holy Ghost for soul saving is gone, and a drifting from the "Faith of our Fathers" becomes more and more apparent as the years pass by.

The work of evangelization began at Jerusalem because the church began there. But today the church is everywhere. Let the church everywhere be freshly "filled with the Holy Ghost," and the work of evangelization will freshly begin everywhere. "We today, standing in the last of the last (dispensation), are on the edge of a second and more tremendous upheaval of the Holy Ghost."—Panton.

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To Our Many Friends.

The Editor and his children desire to thank their many friends for their expressions of sympathy and their great kindness shown to us in our inexpressible sorrow and bereavement through the death of wife and mother. Such times reveal the affection and esteem and prove the true worth of friends. Our loss is shared by those whom she sought to serve as a member of the household of faith and true lover of humanity. We desire especially to express our sincere appreciation of the brotherly way in which our co-laborer, Brother Willett, assumed the responsibility of caring for our Editorial duties during our absence from the office in accompanying all that was mortal of our dear one to her girlhood home for final services and interment, in addition to his already arduous duties. He kindly gave our readers an account of the death and funeral services in last week's Wesleyan Methodist, while this week the worthy President of the W. H. & F. M. Society, Sister Clara McLeister, of Canandaigua, N. Y., and the Rev. F. J. Wilson, of Clarence, Iowa, have written for our columns concerning the one who has passed to the Home beyond. We thank them for these kindly and sincere expressions, which speak our own feelings better than we are able to express them at this time. We especially desire to be remembered in your prayers and kindly interest. May God's rich blessings and grace be with all who have so kindly ministered to our need.

F. A. Butterfield and Family.

From Our President.

Beloved Sisters: Greetings in the bonds of Christian fellowship. Our hearts are stricken with inexpressible grief over the departure of our devoted and able Editor, Sister Nellie Butterfield. We knew she was not very well, and the two previous shocks, though passed without much comment or complaint, were warnings that she might slip away. Yet she was so courageous, so diligent in her loved work, so cheerful and hopeful, that she largely dispelled the fears of others and we fondly hoped she would grow stronger and remain long among us at her accustomed tasks. But her work is done, and well done. She has passed from labor to reward. Her last day was busily spent in the office and other duties. She was cheerful and seemed well. In the evening she with her husband went to

the city mission, mailing her last loving letter to her boys on her way. During the service she gave a blessed heartfelt testimony. Those were her last words. Now she is numbered with the blood-washed overcomers. In a few moments she was stricken. All that loving care and skillful attention could do availed not. She did not regain consciousness and in the morning she went to be with Jesus. "Let me die the death of the righteous and let my last end be like hers." It was the lot of the writer to attend her funeral in the Wesleyan Methodist Church of Syracuse, where Rev. J. B. Knappenberger is the esteemed pastor. Friends from far and near gathered to do her honor and to express their sympathy for the stricken family. Among the beautiful floral tributes was one to silently speak of the love and appreciation of our W. H. & F. M. Society. Brother and Sister Rich very appropriately sang "We are going down the Valley," "Home" and "Goodnight". Brother Willett offered prayer, Brother A. E. Wachtel gave the address, laden with spiritual truth, exhortation and comfort. Brother Dietrich expressed the high esteem of the Board and the Connection for our beloved Sister. The writer represented or sorrowing women of the W. H. & F. M. Society. We spoke of her as a well-rounded Christian character. She was ripening in grace. She was a tender, loving mother, entering into the life and joys of her children. She was young and buoyant in spirit. She was a happy, helpful wife, finding her joy in promoting her husband's success. She loved her Lord supremely and found satisfaction in filling well her place in His service. She was quiet and unobtrusive, content to receive the praise that cometh from God only. By her able editing of our Missionary Magazine, her warm sympathy for all our missionaries, and her wide correspondence, she filled a large place and endeared herself to Wesleyan Methodists on both sides of the globe.

Brother Knappenberger spoke in his usual kindly way of Sister Butterfield's Christian worth and said that in this case there was no likelihood of exaggeration. Brother Willett, having been associated for thirteen years in the publishing interests with Brother and Sister Butterfield, enumerated some of her most prominent characteristics, as follows: She was definite and clear in her convictions and opinions, and expressed them with courage. Yet she was kindly and tolerant, permitting others to cherish their own viewpoint. She was truly consecrated, subordinating her own comfort to duty and loving service. She was faithful, executing well any responsibility entrusted to her. She was everybody's friend, with a warm, kindly interest for each one of them.

Other funeral services were to be held in Marengo, Iowa, the following Friday. We know our praying people will continue to intercede for the bereaved husband and children, and especially for our esteemed missionary, Sister Ruby Paine, now in Africa, whose furlough home will undoubtedly lack the usual joy and homelike satisfaction of being with her sister Nellie.

The Executive Board of the W. H. & F. M. Society is prayerfully considering the choice of a successor in editing the Magazine. We trust that God's anointed handmaiden for this responsible position will be found. Please assist us by your prayers.

By furlough and death our missionary ranks are much weakened at present. In such

a time as this we should give ourselves much to intercession that the Lord of the harvest will speedily renew the strength of these able workers and send them back to the work they love in distant lands. These experienced workers know the languages and customs and are worth much to the continued success of the work. Pray, O pray, my sisters! Pray daily and earnestly that something definite and adequate may be done at this time to fill in the gaps, hold our ground and maintain our testimony to Christ's saving grace in those dark heathen lands where we have already gone with the banner of the Lord. We cannot feel comfortable nor clear before God and retreat. Are we giving as liberally as we can? Are we sacrificing anything for this great cause? Are we sympathetic and regular in the meeting of these urgent needs in the kingdom work, even as we look after our own households? Are we hoarding missionary money in our treasuries or are we keeping the channels open? We assure you that the General Treasury is using all its resources to meet our obligations. Lose no opportunity, omit no regular meetings, give all the church an opportunity to contribute. Gather in the funds and send them about our Master's business.

Not many have yet remembered the Medical Fund. The Executive Board has voted to increase the yearly appropriations for the medical education of Brother Sim McMillen. He is sacrificing much and working very hard. He asks no aid, but we know that he needs it and well deserves it. Just think what it is going to mean to our success to have this young man practicing medicine and surgery in Africa, with a heart-passion for the salvation of his patients. Let us do our part in this worthy enterprise.

Two brothers were employed by the same man. One was about to slight his work, quit early and use his employer's time to repair his own bicycle. The younger brother remonstrated with him and begged him to wait until quitting time and do the square thing. "What difference does it make to you?" angrily retorted the older brother. "All the difference in the world," the other replied. "You are my brother." The hot flush faded, the older brother stuck to his rightful work, and after quitting time both worked together on the needy bicycle and it was soon in good shape. We are bound up in each other's interests. We are one. We bear each other's burdens. We will shirk no rightful responsibilities at home or abroad. God shall have all there is of us for His blessed service.

Lovingly yours, Clara McLeister.

Gone Home.

It is with heart bowed with grief, entering the vale of deepest sorrow, that we write of the passing of our dearly loved and very talented and efficient Editor of the "Missionary Magazine," Sister Nellie Paine Butterfield. No language can express a tribute too high to this greatly loved, excellent Christian lady, whose beautiful character, strong mind, and deep, rich Christian experience has so impressed, enriched and helped us all.

A touching funeral service was held at Marengo, Iowa, where most of the Western relatives were in attendance. It was held in the Fairview church where she held her membership for a number of years. She was born, raised, educated and converted in Marengo.

lic schools little or no Christian instruction is given. We look to our Sunday School pupils to fill up the depleted ranks of the church and our mission fields. Many of them will become the home makers where are organized and put in motion influences which have much to do with our heart life as a nation. Yea, the hope of our country socially, politically, morally and religiously, lies in the careful, prayerful instruction and training of the young. It will cure many evils that now exist, and bring priceless blessings as well. Many children in our schools are not far from the kingdom; many are waiting and neglecting, more than rejecting, the great salvation; and they need a helping hand, a little earnest, tender persuasion to lead them to decide aright, and be homed in the church, for they are the legitimate children of the church.

We must not think the little ones too young to seek the Lord. Perhaps all in our schools are old enough to be brought into the fold. We favor Decision Day; and trust that it may result in very much good. But the results of that day will be measured by the faithful efforts of the preceding days. In a sense, make each day one of decision. Apply the truth of each lesson wisely, tenderly, earnestly; and at such times as seems propitious make an earnest appeal to every unsaved soul in the class, urging a personal decision until each has accepted and confessed Christ. Let me know that you feel deeply the importance of their deciding for Christ now.

The Sunday School teacher's chief object should be not to amuse, or even to entertain, his scholars, but the salvation of their souls and their instruction in the way of truth and righteousness. To meet the need and gain the desired end, the teacher requires certain qualifications. And as lives outweigh teaching, and we cannot teach what we do not know, or give out what we do not first possess, the teacher needs most of all a definite knowledge of salvation gained by a personal experience. He may know much or little else, but he must know Jesus as a personal Saviour. He needs to understand something of the value of the souls entrusted to his care and make the most of the brief time given thus to reach them with the living truth.

There is need of whole-hearted consecration and devotion to this part of God's work. And that he may be better fitted for the task, he must give himself to careful study of the Word that he may be "a workman that needeth not to be ashamed; rightly dividing the word of truth." Ever gaining a greater expansion of thought, a richer and deeper knowledge of God, and how to deal with souls. He needs ever and anon visions, or revelations, of God that will send him to his class under the unction and melting power of the divine love that melts and draws. He needs to cultivate the social and sympathetic as a means of personal influence and gaining the confidence of his pupils, but above all, to seek to draw to Christ. He must be untiring in effort and never discouraged, patient and true. The secret of true success is earnest prayer linked to mighty faith, not in human effort, but faith in God. A faith that perceives and receives and applies. A faith that God delights to honor in giving souls in answer. Having invested largely in faith and works we may very reasonably expect large returns in souls saved to bless the home, church and state, and to enrich heaven at last.

"God's tomorrow waits on our earnestness of today."
Anna Kirk Folger.

Fountains or Cisterns.

The word of the Lord by the prophet Jeremiah called the heavens to astonishment that His people had forsaken the Lord, "the fountain of living waters" and had hewn them out "cisterns, broken cisterns, that could hold no water." The wonder rests not only in that they had left the fountain of divine supply and had undertaken to construct receptacles into which they might turn water according to their own ideas, but in the evident dangers, to them, of such a choice. What a difference there is in the promise of a fountain and that of a cistern! The fountain is fed by unseen streams; it is not dependent on showers. There need be no rising in the night so as to make sure that the water is turned into the cistern, when, after a long drouth, the rains begin to fall. The supply of the fountain is fresh, constant, cooling, healthful and unfailing. If the

cistern be broken, so that it will hold no water at all, it must be often supplied from the outside, or, it will grow stale, stagnant and death-dealing.

This striking contrast given through the weeping prophet has meaning for the experiences of men today. We cannot empty the blessings received yesterday, or some day in the past, into a spiritual cistern and make them to feed our strength for today and the morrow. There are epochs of grace, 'tis true. They are the times of spiritual beginnings. They have tremendous meaning when we remember from what we are delivered at such times. It is no small thing to have all the guilt of

the past cancelled. Memory holds dear the hour when the blood was applied to the cleansing of the heart. But for positive, Christian living, every day demands new and fresh supplies of grace. Some one has called attention to the tense constructions of that oft repeated passage spoken to Paul, saying that it carried this meaning: "My grace is (constantly) sufficient for thee." Our Father invited us to dwell day by day near the fountains of living waters. Nay, more, He will give us the Spirit in His fullness, who shall be in us as an Artesian well of water springing up into everlasting life.—The Way of Faith.

WESLEYAN YOUNG PEOPLE'S MEETING.

In His Steps. VII. How Jesus Treated Friends.

Topic for July 6, 1924.

Scripture: John 15:13-15; Luke 10:38-42.

Daily Quiet Hour Readings.

M.—When friends interfere, Matt. 16:21-28.
T.—Teaching for friends, Matt. 13:36-43.
W.—An inner circle, Matt. 17:1-8.
T.—Service for friends, John 13:1-15.
F.—Protection for friends, John 18:1-9.
S.—A promise to friends, Luke 22:24-30.

Leader's Talk.

Jesus had to do with all classes of people. Some hated Him and some loved Him; some believed Him, while others disbelieved; some were His friends, and some arrayed themselves against Him as enemies. He did not shun any of them, but sought to help them in the way in which they needed help most. His attitude toward others was not determined by their attitude toward Him. He loved all classes, but of course He could help people only as they were willing to accept His help. He could have fellowship with those only who were in harmony with Him. He was a friend to all, but only those who were friends to Him could benefit by His friendship. In this study we are to notice Jesus' dealing with His friends.

In the Scripture lesson we note that Jesus had a test of friendship. That test was obedience. "Ye are my friends if ye do whatsoever I command you." It is a simple test, and one that we can apply to our own lives. Would you like to know if Jesus regards you as a friend? Then ask yourself the question, Am I doing what He commands? If we are earnestly striving to do His will, we may be sure He accepts us into the circle of His friendship.

"Servants" and "Friends."

An important expression of Jesus which forms a part of the Scripture lesson is the following: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you."

The disciples of Jesus were servants, but they were more than servants. The ordinary servant knows nothing about his master's plans and purposes. He has no privilege other than to do what is assigned to him. He asks no questions, except such as may be necessary to enable him to understand his duty. But Jesus takes His servants into a more intimate relationship with Him. He takes them into His confidence, and reveals to them His inner thoughts. Thus they become workers together—partners—in the tasks that are before them.

The disciples were not any the less servants because they were made friends. They no doubt were better servants, because they could feel a deeper interest in their work. They could put their heart into it, as otherwise they could not, and therefore render more and better service. It would indeed be better for the industrial world today if a better spirit of friendship prevailed between employers and employees. Jesus set the standard and presented the ideal for all masters and servants. How we should appreciate working with Him in such a beautiful relation of friendship!

Picture of Friendship.

The second section of our Scripture lesson presents a beautiful scene in the home of Martha and

Mary at Bethany. Jesus often visited this home because of the friendship that prevailed between Him and members of this family. On this particular occasion He was being entertained by Mary, as Mary sat at His feet listening to His gracious words concerning spiritual things, and thus illustrated one of the greatest privileges of this friendship. It is a privilege that the friends of Jesus still enjoy. We may take our place at His feet today as pupils in His school, and have unfolded to us the beauties of the spiritual kingdom.

Martha was expressing her friendship for Jesus in a different manner. No doubt she was just as sincere as Mary was, but her friendship took a more practical turn. She wanted to prepare a good dinner. This was very good, so far as it went, but Martha was missing the greatest blessing of this friendship by emphasizing material things unduly. She cumbered herself with household duties and missed the opportunity of learning the great spiritual lessons Jesus was teaching her sister.

That is a common weakness with people today. They let material interests rob them of the deeper experiences of fellowship with Jesus. We should not neglect any duty about the home or elsewhere, but we should give a reasonable portion of time to cultivate a real fellowship with Jesus. It also requires thought. We must learn to listen, to meditate, to let the Saviour speak to our hearts. Some people do not give Jesus a chance to reveal Himself to them. They constantly are thinking of personal, social or business affairs. We should observe the quiet hour, when we dismiss all secular affairs from our minds and give our attention wholly to prayer and meditation upon God's Word. Mary was an early "comrade of the quiet hour."—The Watchword.

The First Fruit.

No life in this world is perfect in its fruit-bearing. But fruit-bearing is begun in every child of God. The first requisite for fruit in the Christian life is faith. Faith unites us to Christ as branches to the vine. Paul defines faith when he said, "I believe God that it should be even as it was told me." We are instructed that without faith or belief of God's Word, it is impossible to please Him. Faith is named as the first of the graces, and love as the greatest. There can be no love without faith. Christ said to the Jews: "He that is of God heareth God's Word. Ye therefore hear them not, because ye are not of God." Our Lord said to His disciples: "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Look first for faith, and faith will do her perfect work.—Selected.

"A thing is worth about what it costs. We have made Christianity so easy and so cheap that it has lost its value," declared Rev. Dr. Frederick A. Agar, Secretary of Stewardship, and church efficiency for the Baptist church of New York, speaking at the closing session of the first Ohio Baptist conference at First Baptist church. "Many a man thinks more of his lodge than he does of his church," he continued, stating that to get real values out of Christianity great investments and great sacrifices must be made.